

# EPISTLE OF JAMES.

I. James, bondman of God and of [the] Lord Jesus Christ, to the twelve tribes which [are] in the dispersion, greeting. Count it all joy, my brethren, when ye fall into various temptations, knowing that the proving of your faith works<sup>a</sup> endurance. But let endurance have [its] perfect work, that ye may be perfect and complete, lacking in nothing. But if any one of you lack wisdom, let him ask of God, who gives to all freely<sup>b</sup> and reproaches not, and it shall be given to him: but let him ask in faith, nothing doubting. For he that doubts is like a wave of the sea driven by the wind and tossed about; for let not that man think that he shall receive anything from the Lord; [he is] a double-minded man,<sup>c</sup> unstable in all his ways. But let the brother of low degree glory in his elevation, and the rich in his humiliation, because as [the] grass's flower he will pass away. For the sun has risen with its burning heat, and has withered the grass, and its flower has fallen, and the

comeliness of its look has perished; thus the rich also shall wither in his goings. Blessed [is the] man who endures temptation; for, having been proved, he shall receive the crown of life, which He<sup>d</sup> has promised to them that love him.

Let no man, being tempted, say, I am tempted of God. For God cannot be tempted by evil things, and himself tempts no one. But every one is tempted, drawn away, and enticed by his own lust; then lust, having conceived, gives birth to sin; but sin fully completed brings forth death.

Do not err, my beloved brethren. Every good gift<sup>e</sup> and every perfect gift comes down<sup>f</sup> from above, from the Father of lights, with whom is no variation nor shadow of turning.

According to his own will<sup>g</sup> begat<sup>h</sup> he us by the word of truth, that we should be a certain firstfruits of his creatures.

So that, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for man's

<sup>a</sup> *scenpōdēras*. See ver. 10.  
<sup>b</sup> *δωκεν*. Of men we might say 'unaffectedly,' with a readiness of heart which does not make a great matter of it, or a case of great consideration: the want is there, and the heart answers without a second thought. It is attempted to be distinguished from *δωκεν*, xii. 8, but why I know not. I had thought of 'readily,' but it does not give the thought of simplicity without a thought behind, as much as 'freely.'

<sup>c</sup> I take here *ἀπο δέψους* in opposition, not with *ἀποδύσεως* *δύσεως*, but with *ἀποδύσεως*, 'he that doubts' (ver. 6), and verse 7 as practically a parenthesis. (See chap. iii. 8, for an analogous form.) I do not think the sense bears a direct connection with verse 7; whereas verse 8 is a moral explanation of the figure of verse 6. The style of James is characterized by these aphorisms and therefore anaphoric sentences: see ver. 20 as an example.

<sup>d</sup> T. R. reads 'the Lord,' with K L P 31; C has *scipos* without *h*. 13(?) Am Memph read 'God'; text M A B.

<sup>e</sup> Here *δωκεν*, then *δωκεν*, very nearly the same: strictly *δωκεν* is 'the giving,' *δωκεν*, 'the thing freely given.' But in English 'gift' is both the giving, and the thing given, the character of the act.

<sup>f</sup> That is its true character, *δωκεν* *scenpōdēras*, but expressed in English by 'comes down.' See chap. iii. 15.

<sup>g</sup> Having so purposed<sup>h</sup> or 'willed it,' *ἀποδύσεως*. It was the fruit of his own mind, and so a free gift.

<sup>h</sup> *ἀποδύσεως*. In the uncertainty of the text here I have left it as it is, *δωκεν*, 'so that.' (9) A B C Ital Vulg Memph read *scipos*, 'ye know,' or 'know ye.' It, with M B C P Am Memph, &c. be added after *scipos*, before *ἀποδύσεως*, we must say 'ye know,' Ital Memph read 'know ye'; Vulg. 'ye know'; A adds *scipos* after *scipos*, and has *scipos* instead of *scipos* &c. De Wette and Tisch. 7th ed. have *scipos*, Tisch. 8th ed. has *scipos*. Ital and Vulg both add *scipos* (sc) after *scipos*. It is very likely 'ye know' or 'know ye' is the right reading. M had *scipos*, but it is corrected to *scipos*. See K L P 31 and nearly all others.

<sup>a</sup> *scenpōdēras*. See ver. 10.  
<sup>b</sup> *δωκεν*. Of men we might say 'unaffectedly,' with a readiness of heart which does not make a great matter of it, or a case of great consideration: the want is there, and the heart answers without a second thought. It is attempted to be distinguished from *δωκεν*, xii. 8, but why I know not. I had thought of 'readily,' but it does not give the thought of simplicity without a thought behind, as much as 'freely.'

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wrath does not work<sup>a</sup> God's righteousness. Wherefore, laying aside all filthiness and abounding of wickedness, accept with meekness the implanted word, which is able to save your souls. But be ye doers of [the] word and not hearers only, beguiling yourselves. For if any man be a hearer of [the] word and not a doer, he is like to a man considering his natural face in a mirror; for he has considered himself and is gone away, and straightway he has forgotten what he was like. But he that fixes his view on [the] perfect law, that of liberty, and abides in [it], being not<sup>b</sup> a forgetful hearer but a doer of [the] work, he shall be blessed in his doing. If any one<sup>c</sup> think himself<sup>d</sup> to be religious, not bridling his tongue, but deceiving his heart, this man's religion is vain. Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their affliction, to keep oneself unspotted from the world.

II. My brethren, do not have the faith of our Lord Jesus Christ, [Lord] of glory, with respect of persons: for if there come unto your synagogue a man with a gold ring in splendid apparel, and a poor man also come in in vile apparel, and ye look upon him who wears the splendid apparel, and say, 'Do thou sit here well, and say to the poor, Do thou stand there, or sit here under my footstool; have ye not<sup>e</sup> made a difference among yourselves, and become judges having<sup>f</sup> evil thoughts? Hear, my beloved brethren: Has not God chosen

the poor as to the<sup>g</sup> world, rich in faith, and heirs of the kingdom, which he has promised to them that love him? But ye have despised the poor [man]. Do not the rich oppress you, and [do not] they drag you before [the] tribunals? And [do not] they blaspheme the excellent name which has been called upon you? If indeed ye keep [the] royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. But if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whoever shall keep the whole law and shall offend in one [point], he has come under the guilt of [breaking] all. For he who said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now if thou dost<sup>h</sup> not commit adultery, but killest, thou art become a transgressor of [the] law. So speak ye, and so act, as those that are to be judged by [the] law of liberty; for judgment [will be] without mercy to him that has shewn no mercy.

Merely glories over judgment. What [is] the profit, my brethren, if any one say he have faith, but have not works? can faith save him? Now if a brother or a sister is naked and destitute of daily food, and one from amongst you say to them, Go in peace, be warmed and filled; but give not to them the needful things for the body, what [is] the profit? So also faith, if it have not works, is dead by itself. But some one will say, Thou hast faith and I have works. Shew me thy faith

<sup>a</sup> Work out as an effect, *scenpōdēras*. M A B 31 have *scenpōdēras* simply.

<sup>b</sup> T. R. reads 'he not being,' adding *scipos*, with K L P 31 and many others; M A B C 13 Am Memph omit.

<sup>c</sup> T. R. adds 'among you,' with K L 31 and others; M A B C P 13 Am Syrr Memph omit.

<sup>d</sup> Or 'seem,' *scipos*; cf. 1 Cor. x. 12.

<sup>e</sup> T. R. adds 'to him,' with K L P 31 and others; Am Memph; M A B C 13 omit.

<sup>f</sup> T. R. adds 'also,' with K L P 31; M A B C 13 Am Syrr Memph omit.

<sup>g</sup> Literally 'of evil thoughts,' as we say, 'a man of corrupt habits.'

<sup>h</sup> T. R. reads 'this,' with a few cursives; Am, with a cursive, has 'in this world.' This is omitted by M A B C K L P 13 31 Syrr Memph. K L P 13 31 and many others Memph read 'of the world.'

<sup>i</sup> T. R. reads 'shalt,' with K and many cursives; Am; text M A B C.

<sup>j</sup> T. R. reads 'shalt kill,' with K and others; Am; text M A B C.

<sup>k</sup> T. R. adds 'And,' with some cursives. A Am have *scipos*. The readings vary as to the form of *scenpōdēras*. Text M B C K L 13 31 Memph.

<sup>l</sup> Or 'warm and fill yourselves.'

without \* works, and I from my works  
 19 will shew thee my faith. Thou believest that God is one. Thou doest  
 well. The demons even believe, and  
 20 tremble. But wilt thou know, O  
 vain man, that faith without works  
 21 is dead? Was not Abraham our  
 father justified by works when he  
 had offered Isaac his son upon the  
 22 altar? Thou seest that faith wrought  
 with his works, and that by \* works  
 23 faith was perfected. And the scrip-  
 ture was fulfilled which says, Abrah-  
 am believed God, and it was reckon-  
 24 ed to him as righteousness, and he  
 was called Friend of God. Ye see \*  
 that a man is justified on the princi-  
 25 ple of \* works, and not on the principle  
 of \* faith only. But was not in like  
 manner also Rahab the harlot justi-  
 fied on the principle of \* works, when  
 she had received the messengers and  
 put [them] forth by another way?  
 26 For as the body without a spirit is  
 dead, so also faith without works is  
 dead.

III. Be not many teachers, my brethren, knowing that we shall receive <sup>2</sup> greater judgment. For we all often offend. If any one offend not in word, he [is] a perfect man, able to <sup>2</sup> bridle the whole body too. Behold,<sup>2</sup> we put the bits in the mouths of

the horses, that they may obey us, and we turn round their whole bodies.  
<sup>4</sup> Behold also the ships, which are so great, and driven by violent winds, are turned about by a very small rudder, wherever the pleasure of the helmsman will. Thus also the tongue is a little member, and boasts great things. See how little<sup>a</sup> a fire, how large a wood<sup>b</sup> it kindles! and the tongue [is] fire, the world of unrighteousness;<sup>c</sup> the tongue is set in our members, the defiler of the whole body, and which sets fire to the course of nature, and is set on fire of hell. For every species both of beasts and of birds, both of creeping things and of sea animals, is tamed and has been tamed by the human species;<sup>d</sup> but the tongue can no one among men tame; [it is] an unsettled<sup>e</sup> evil,<sup>f</sup> full of death-bringing poison. Therewith bless we the Lord and Father,<sup>g</sup> and therewith curse we men made after [the] likeness of God. Out of the same mouth goes forth blessing and cursing. It is not right, my brethren, that these things should be thus.  
<sup>12</sup> Does the fountain, out of the same opening, pour forth sweet and bitter?  
<sup>13</sup> Can, my brethren, a fig produce olives, or a vine figs? Neither [can] salt [water] make sweet water.

\* T. R. reads 'from thy works,' with K L; & A B (C) P 18 (31) Am. Syr. Memph. have *gwpw*, 'without.' O 31 add 'thy.'

\* I have left 'dead,' with W A K L P 13 31 Am  
Byrr Memph. B C have *dyed*, 'fruitless, null,  
and inoperative,' it may be right, the sense in  
little different. Though, has *reep*.  
\* *de*, translated 'from' in verse 16.

\* T. H. reads "see ye then," with K L 51 and others; M A B C P 13 Am Syrr Memph omit. If verse be left out, it is better to read *see ye* as an indicative, "ye see."

\*H A R K L 1331 read *el* *de*, and Ital Vulg *el* *aufer*, Cand Pils, T. R. 1302, with a few curious Syrr. I see no proof that it is not an Italianism however. If we read *el* *de* we must translate 'but if we put the bits in the mouths of the horses . . . we turn round also.' De Witte however says there is no anecdote. The sense is the same.

\* H B C P Am have *gacene*; A C<sup>2</sup> K L 13 11  
Syrr Memphis *gacene*. Probably *gacene* is right as  
being the more difficult reading, but in the  
series of *gacnefina*, for which Lucian Hermet 5  
is quoted: but?

\* I have translated 'a wood' (the same English idiom as *šar*). It may otherwise, with Jerome and many, be taken for 'materials', the connection of *šar* with *šar* decides me, (see Watzstein *loc. cit.*) otherwise the use of *šar* in LXX, particularly Apocrypha, would lead me to say 'matter', or 'materials', according to the sacramental, and specially kinetic use of it.

\* T. H. adds 'thus,' with L P 1531 and other curves; E A B C K Am Syr Morph omit.

\* T. E. reads 'unrestrainable,' with C K L 31 and others. See: text B A B P Am (Munich).

<sup>3</sup> Or perhaps 'the Lord and [the] Father.' T. R. reads 'God and Father,' the *Dei et pater*.

WABCP 13 Memphis have *expos*; K L 31 and  
Thurs Am Theoph. Soc. have *exis*. But the form  
of the phrase must be noted: it is one article with  
two nouns, and so they are in some respect one,  
perhaps here only in respect of the blessing.  
"Lord," though used as a name for Jehovah, is  
not used that I remember for "the Father."

T. R. reads 'thus no fountain [can] produce salt and sweet water,' with K L P and others; text (w) A B C (13 Am). W 13 Am add *et*net, 'thus.'

18 Who [is] wise and understanding  
among you; let him shew out of a  
good conversation<sup>1</sup> his works in meek-  
14 ness of wisdom; but if ye have bitter  
emulation and strife in your heart,  
do not boast<sup>2</sup> and lie against the  
16 truth. This is not the wisdom which  
comes down from above, but earthly,  
10 natural, devilish. For where emula-  
tion and strife [are], there [is] dis-  
12 order and every evil thing. But the  
wisdom from above first is pure,  
then peaceful, gentle, yielding, full  
of mercy and good fruits, unques-  
18 tioning,<sup>3</sup> unfeigned. But [the] fruit of  
righteousness in peace<sup>4</sup> is sown for  
1 them that make peace. (IV.) Whence  
[come] wars and whence<sup>5</sup> fightings  
among you? [Is it] not thence,—  
from your pleasures,<sup>6</sup> which war in  
2 your members? Ye lust and have  
not; ye kill and are full of envy, and  
cannot obtain; ye fight and war; ye ask  
3 have not because ye ask not. Ye ask  
and receive not, because ye ask evilly,  
that ye may consume [it] in your plea-  
4 sures. <sup>7</sup>Adulteresses, know ye not  
that friendship with the world is  
enmity with God? <sup>8</sup>Whoever there-  
fore is minded to be [the] friend of  
the world is constituted enemy of

<sup>2</sup> Or 'conduct,' *diakrasis*. It is 'conversation' in the ancient sense, as 1 Tim. iv. 12. Ac.

<sup>3</sup> 'Against truth,' is connected with 'boast,' as with 'lie.'

<sup>1</sup> Or "uncontentious," *ἀκαταραχία*, that is, in contrast with contentious pretensions to wisdom, practical righteousness bears the fruit of peace for those who make peace.

<sup>20</sup>T. R. adds 'and, with K. L. H. and others; see ABCP 13 Am. Memphis edit.

\* Or 'the fruit of righteousness is sown in peace, for.' But I prefer the text.

\* T. R. omits the second 'whence,' with R L. Am; # A B C P 13 31 Menck insert.

P. Glaser: 'I see no reason to change' pleasures' into 'lusts'; there is an additional idea, the

satisfaction; the heart feels its satisfying, or rather gratifying, beat.

<sup>9</sup> T. R. adds 'yet,' with a few cursives; X P and many copies. See also M.

\* and: last A B K L 13 31.

and many others; H A B 15 omit. Am and ver-

\* Laterally, 'the friendship of the world is

the parties, in English 'with.' In what follows,

the same construction in Greek, it is taken up as 'our state towards' God, but this is warning

<sup>5</sup> God. Think ye that the scripture  
 speaks in vain? Does the Spirit  
 which has taken his abode in us de-  
<sup>6</sup> sire enviously? But he gives more  
 grace. Wherefore he says, God sets  
 himself against [the] proud, but gives  
<sup>7</sup> grace to [the] lowly. Subject your-  
 selves therefore to God. \*Resist the  
 devil, and he will flee from you.  
<sup>8</sup> Draw near \* to God, and he will draw  
 near to you. Cleanse \* [your] hands,  
 sinners, and purify [your] hearts, y<sup>e</sup>  
<sup>9</sup> double-minded. Be wretched,\* and  
 mourn, and weep: let your laughter  
 be turned to mourning, and [your]  
<sup>10</sup> joy to heaviness. Humble your-  
 selves \* before [the] Lord,\* and he  
 shall exalt you.

Speak not against one another, brethren. He that speaks against [his] brother, or<sup>s</sup> judges his brother, speaks against [the] law and judges [the] law. But if thou judgest [the] law, thou art not doer of [the] law, but judge.<sup>s</sup> One is the lawgiver and judge,<sup>s</sup> who is able to save and to destroy: but<sup>s</sup> who art thou who judgest thy<sup>s</sup> neighbour?

18 Go to now, ye who say, To-day  
or to-morrow will we go into such  
a city and spend a year<sup>s</sup> there, and

la conciencia.

I have, with some hesitation, translated this passage as above. I cannot find that *desire* is used in a good or holy sense of jealousy. The application to what precedes is evident. If not this translated, we must say 'Or think ye that the scripture says in vain, The Spirit which has indwelt his abode in us desires ardently with us.'

\* Many add 'But' here, with # A B 12 31 Am March: K L P and others omit.

\* 'Have it done,' not 'be doing it,' scriet, not present. All the innovations are in the scriet.

1. T. R. adds the particle before *hōt* and *hōt* 2.

1. T. B. adds, 'the Article before "Lord," with L and others; M A B K P 12 omit.

\* 13 Am Syrr Memphis.

A B P 13.31 Am Syer Mouth insert.

\* T. R. crasis: "but," with some versions and many cursives; # A B K L P 13 21 Am Syrr

\* Literally 'the neighbour.' T. E. reads 'an-

luer,' with K L 31; text N A B P 13 Am Syrr  
Lengh.

\*T. H., with A K L 13 St Nyrr, reads "one  
our." \*B P Aus Memphis omit "one."



14 traffic and make gain, ye who<sup>s</sup> do  
not know what will be on the mor-  
row, ([for<sup>s</sup>] what [is] your life? It  
is<sup>t</sup> even a vapour, appearing for a  
little while, and<sup>s</sup> then disappearing.)  
15 instead of your saying, If the Lord  
should [so] will and we should live,  
16 we will also do this or that. But  
now ye glory in your vanities: all  
17 such glorying is evil. To him there-  
fore who knows how to do good, and  
does it not, to him it is sin.

V. Go to now, ye rich, weep, howling  
over your miseries that [are] coming  
upon [you]. Your wealth is become  
rotten, and your garments moth-  
eaten. Your gold and silver is eaten  
away, and your canker shall be for  
a witness against you, and shall eat  
your flesh as fire. Ye have heaped  
up treasure in [the] last days. Be-  
hold, the wages of your labourers,  
who have harvested your fields,  
wrongfully kept back by you, cry, and  
the cries of those that have reaped  
are entered into the ears of [the] Lord  
of sabbath. Ye have lived luxuriously  
on the earth and indulged yourselves;  
ye have nourished your hearts [as if]  
in a day of slaughter; ye have con-  
demned, ye have killed the just; he  
does not resist you.

V. Have patience,<sup>8</sup> therefore, brethren,  
till the coming of the Lord. Be-  
hold, the labourer awaits the precious  
fruit of the earth, having patience  
for it until it reeds [the] early and  
<sup>8</sup> [the] latter rain. Ye also have pa-

8 **Complain**<sup>1</sup> not one against another,<sup>2</sup> brethren, that ye be not judged.<sup>3</sup> **Behold**, the judge stands before the door.  
 10 **Take** (as) an example,<sup>4</sup> "brethren, of suffering and having patience,"<sup>5</sup> the prophets, who have spoken in the  
 11 name of [the] Lord. **Behold**, we call them blessed who have endured.<sup>6</sup> Ye have heard of the endurance<sup>7</sup> of Job, and seen the end of the Lord: that the Lord<sup>8</sup> is full of tender compassion and pitiful.<sup>9</sup>

<sup>12</sup> But before all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay, that ye do not fall under indictment.

13 Does any one among you suffer  
evil? let him pray. Is any happy?  
14 let him sing psalms. Is any sick  
among you? let him call to [him] the  
elders of the assembly, and let them  
pray over him, anointing him with  
15 oil in the name of [the] Lord; and  
the prayer of faith shall heal the sick,  
and the Lord shall raise him up; and  
if he be one who has committed sins,  
16 it shall be forgiven him. Confess  
therefore\* your† offences to one an-  
other, and pray for one another, that  
ye may be healed. [The] fervent\*  
supplication of the righteous [man]  
17 has much power. Elias was a man of  
like passions to us, and he prayed  
with prayer that it should not rain.

and it did not rain upon the earth three years and six months; and again he prayed, and the heaven gave rain, and the earth caused its fruit to spring forth.

but it is hardly both. I do not think it is wrought by spiritual power. It is rather the person who is *ecygnosia*, 'an emersionist.' Wahl gives cases from the classics of 'fervor.'

you err from the truth, and one bring<sup>10</sup> him back, let him know that he that brings back a sinner from [the] error of his way shall save a soul from death and shall cover a multitude of sins.

and Weinstein one from Eustath, on *Odyssey* for *causative right*.

\* T. H. units 'my.' with L. and others; at A B K. P. D. Am. Sver. Memph. insert.

FIRST EPISTLE OF  
PETER.

1. Peter, apostle of Jesus Christ, to [the] sojourners of [the] dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to [the] foreknowledge of God [the] Father, by sanctification\* of [the] Spirit, unto [the] obedience and sprinkling of [the] blood\* of Jesus Christ: Grace to you and peace be multiplied.

\* Blessed [be] the God and Father of our Lord Jesus Christ, who, according to his great mercy, has begotten us again to a living hope through [the] resurrection of Jesus Christ from among [the] dead, to an incorruptible and undefiled and unfading inheritance, reserved in [the] heavens for you,\* who are kept guarded by [the] power of God through faith for salvation ready to be revealed in [the] last time.\* Wherein\* ye exist for a little while at present,

needed, put to grief by various trials,<sup>7</sup> that the proving of your faith, much more precious than of gold which perishes, though it be proved by fire, be found to praise and glory and honour<sup>8</sup> in [the] revelation of<sup>9</sup> Jesus Christ: whom having not seen,<sup>10</sup> ye love; on<sup>11</sup> whom [though] not now looking but believing ye exult with joy unspeakable and filled with the glory,<sup>12</sup> receiving the end of your faith, [the] salvation of [your] souls.<sup>13</sup> Concerning which salvation prophets, who have prophesied of the grace towards you, sought out and searched<sup>14</sup> out; searching what, or what manner, of time, the Spirit of Christ which [was] in them pointed out, testifying before of the sufferings which [belonged] to Christ, and the glories after these. To whom it was revealed, that not to themselves but to you

<sup>4</sup> always; <sup>5</sup> when you write me this next.

\* at 11:00 AM. \* (over)

<sup>1</sup> Or perhaps 'you are.' The examples vary between *deru*, *oreu*, *dearu*. B has *oreu*; L, M Am, no P, R, have *deru*; A, K, P M have *dearu*. It might also be *deru*.

\* var., with 8 A B K; the readings vary. T. B. has 14, with 13 and other curves.

<sup>1</sup> T. R. has *oe* in text, with K L M Syrr, & A.

11 P 13 Am Memphis comm.

<sup>1</sup> *Journal of Public Health Management and Practice*, 2002, 6(2): 101-105.

\* T. H. reads "condemned," with a few curves.

\* T. R. adds 'my' with R L & M. Others  
wise these, with A B P 13, are as in text. It reads  
it was his intention.

<sup>12</sup> "Having suffered," *parasthenai*, as Heb. vi. 12.

elsewhere translated 'long suffering.'

\* A. B. P. Am Byrr read ' who have endured,'  
 ἀνέχουσιν, for ἀνέχουσιν, ' who endure,' the  
 reading of T. B., with K. L. 12 31 Memph.

<sup>a</sup> K. L. 21 omit; # A. B. P. 13 Am and versions

\*T. R. omits "therefore," with L 13.31 and

\* Lit. 'the.' Many, with M & B F 13 Am Memphis, and 'the.' T. 3. has 'officers' with K L 31 and

\*The "operation" is a metaphor. This word

puzzle all the critics. If not equivalent to deep-  
yes, it is a participle with the active sense of

working effectually," constantly found in the New Testament. The English Version has

\* *dyarapōs*, as in 2 Thess. ii. 13. See also notes to 1 Cor. i. 20; 1 Thess. iv. 7, and Heb. xii. 14.

<sup>6</sup> I have no doubt whatever that 'Jesus Christ' is in connection with 'obedience,' as well as

\* T. 16. (not Stephen) reads 'for us,' with a

\* The reader will remark how the article is

everywhere left out in the original Greek here, making it all characteristic and descriptive.

\*Or 'in which [time]' is  $\psi$ , either in general, or agrees with 'time.'

\* T. R. reads 'honour and glory,' with K. L. F. and others: text of A. B. C. 23. 21. See Marston.

<sup>a</sup>  $\mu$  B C read; <sup>b</sup> not available.

<sup>1</sup> as he does not, I think, refer to *dykka*, 'to  
'exult'; it would be *dyv* as in ver. 4. It may

vider to both the participles, 'looking' and 'believing,' which, I think, is the natural construc-

them. If not, it is connected with the first apieroe; the participles are then, as often, causa-

\* "Filled with the glory," literally "glorified."

\* Literally 'salvation of souls,' in contrast with temporal deliverance, to which, as Jews, they

\* T. B. reads "na" with K. Mouth: "you."

A B O L P 10 51 Am.

they ministered those things, which have now been announced to you by those who have declared to you the glad tidings by<sup>c</sup> [the] Holy Ghost, sent from heaven, which angels desire to look into. Wherefore, having girded up the loins of your mind, [be] sober [and] hope with perfect steadfastness in the grace [which will be] brought to you at [the] revelation of Jesus Christ; as children of obedience, not conformed<sup>d</sup> to [your] former lusts in your ignorance; but as he who has called you is holy, be ye also holy in all [your] conversation; because it is written, Be ye holy, for I am holy. And if ye invoke as Father him who, without regard of persons, judges according to the work of each, pass your time of sojourn in fear, knowing that ye have been redeemed, not by corruptible [things, as] silver or gold, from your vain conversation handed down from [your] fathers, but by precious blood, as of a lamb without blemish and without spot,<sup>e</sup> [the blood] of Christ, foreknown indeed before [the] foundation of [the] world, but who has been manifested at the end<sup>f</sup> of times for your sakes, who by him do believe<sup>g</sup> on God, who has raised him from among [the] dead and given him glory, that your faith and

<sup>12</sup> hope should be in God.<sup>h</sup> Having purified your souls by obedience to the truth<sup>i</sup> to unfeigned brotherly love, love one another out of a pure<sup>j</sup> heart fervently. Being born again, not of corruptible seed, but of incorruptible, by [the] living and abiding word of God.<sup>k</sup> Because all flesh [is] as<sup>l</sup> grass, and all its glory<sup>m</sup> as [the] flower of grass. The grass has withered and [its<sup>n</sup>] flower has fallen; but the word of [the] Lord abides for eternity. But this is the word which in the glad tidings [is] preached to you.

II. Laying aside therefore all malice and all guile and hypocrisies and envyings and all evil speakings, as newborn babes desire earnestly the pure mental milk of the word,<sup>o</sup> that by it ye may grow up to salvation,<sup>p</sup> if indeed ye have tasted that the Lord [is] good. To whom coming, a living stone, cast away indeed as worthless by men, but with God chosen, precious, yourselves also, as living stones, are being built up<sup>q</sup> a spiritual house,<sup>r</sup> a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ. Because<sup>s</sup> it is contained in the scripture: Behold, I lay in Zion a corner stone, elect, precious: and he that believes on him<sup>t</sup> shall not be put to shame.

<sup>a</sup> T. R. reads 'all the glory of man,' with K L P 31; <sup>b</sup> *ἀντι* A B C 13 Am Syrr Memph; <sup>c</sup> *ἀντι* M. <sup>d</sup> Its is doubtful. If not genuine we must read 'the.' M A B 13 Am Syrr omit.

<sup>e</sup> No word is satisfactory here for *ἀντι*; for though it doubtless has the sense of 'suited to the rational faculties'—the mind in contrast with the body—yet I believe there is allusion to the word *ἀντι*. I have added 'of the word' to mark this allusion.

<sup>f</sup> T. R. omits 'to salvation,' with L and many others; M A B C K P 13 31 Am Syrr Memph insert.

<sup>g</sup> Or, with some, 'be ye built up,' or 'build yourselves up.' But the text is, I doubt not, right.

<sup>h</sup> Many good authorities, as M A B C Memph, read 'for a holy priesthood,' adding *εἰς*, but I rather take it for a gloss. T. R., with K L P 13 31 and most others Am.

<sup>i</sup> T. R. reads 'Wherefore also,' with a few cursives.

<sup>j</sup> Or 'trusts in it,' which is perhaps preferable; but it means of course Christ. But 'believes in' is the same word.

<sup>13</sup> To you therefore who believe [is] the preciousness; but to the disobedient, the stone which the builders cast away as worthless, this is become head of [the] corner,<sup>k</sup> and a stone of stumbling and rock of offence;<sup>l</sup> [who] stumble at the word, being disobedient,<sup>m</sup> to which also they have been appointed. But ye [are] a chosen race, a kingly priesthood, a holy nation, a people for a possession, that ye might set forth the excellencies of him who has called you out of darkness to his wonderful light; who once [were] not a people, but now God's people; who were not enjoying mercy, but now have found mercy.<sup>n</sup>

<sup>14</sup> Beloved, I exhort [you], as strangers and sojourners, to abstain from fleshly lusts, which<sup>o</sup> war against the soul; having your conversation honest among the Gentiles, that [as to that] in which<sup>p</sup> they speak against you as evildoers, they may through [your] good works, [themselves] witnessing<sup>q</sup> [them], glorify God in [the] day of visitation.

<sup>k</sup> Or 'is become chief corner stone.' <sup>l</sup> Literally 'fall trap,' as Rom. ix. 33; 1 Cor. i. 23.

<sup>m</sup> On the whole I prefer 'stumble at the word, being disobedient,' to 'stumble, being disobedient to the word.' It takes up *ἀντι*, absolutely, used in the same manner in ver. 7.

<sup>n</sup> I have endeavoured to express the perfect and sort: *ἀκροαμένους* and *ἀκροατορας*.

<sup>o</sup> *ἀκροαμένους*, which have this character, not simply *εἰς*, which.

<sup>p</sup> It is used for time (Mark ii. 19, John v. 7); still with the idea 'in the state of things in which.' In Rom. viii. 3, it has practically the sense of 'inasmuch as, considered in that view.' In Rom. ii. 1, xiv. 22, it is 'wherein,' but not strictly, I judge, in the latter case, nor here. In both it is more than 'wherein'—viewed in that light in which, 'considered in that view,' 'in that respect in which.' 'Whereas' is more contrast, without reference to the object of *εἰς*. That does not do exactly; it is too vague; 'wherein' a little too precise. He does not mean in that particular thing exactly, but in respect of that very walk and course of conduct.

<sup>q</sup> T. R., with A K L P 13 and others, reads 'having witnessed,' text M B C 31 Am Syrr.

<sup>r</sup> M A B C 13 31 Am Memph omit 'therefore.'

<sup>s</sup> *ἀντι* *ἀντι* has the article here, as showing that it is not 'some men who are foolish,' but that men (not Christians) are so, are known in that character. *εἰς* stands for all—*ἀντι* for the character of all who are pointed out by

<sup>15</sup> Be in subjection [therefore<sup>o</sup>] to every human institution for the Lord's sake; whether to [the] king as supreme, or to rulers as sent by him, for vengeance on evildoers, and praise to them that do well. Because so is the will of God, that by well-doing ye put to silence the ignorance of senseless men;<sup>p</sup> as free, and not as having liberty as a cloak of malice,<sup>q</sup> but as God's bondmen. Shew honour to<sup>r</sup> all, love the brotherhood, fear God, honour the king. Servants,<sup>s</sup> [be] subject with all fear to your masters, not only to the good and gentle, but also to the ill-tempered. For this [is] acceptable, if one, for conscience sake towards God, endure griefs, suffering unjustly. For what glory [is it], if sinning and being buffeted ye shall bear<sup>t</sup> [it]? but if, doing good<sup>u</sup> and suffering, ye shall bear [it], this is acceptable with God. For to this have ye been called; for Christ also has suffered for you,<sup>v</sup> leaving you<sup>w</sup> a model<sup>x</sup> that ye should follow in his steps: who did no sin, neither was guile found in his mouth; who,

the name of *ἀντι*, 'men.' It is wider than verse 13 somewhat: there 'Gentiles,' here 'men.' The English is necessarily ambiguous. It is the real defect of English, otherwise the richest and most flexible of languages. 'Senseless men' may mean men who are so, or say of men, that they are so. The article in Greek makes it the latter.

<sup>q</sup> Here the article is contrastive: that thing liberty as cloak of that thing malice.

<sup>r</sup> *ταπεινῶν*, *αἰσῶν*, the rest of the verse is in the present. Hence, here, more the act when occasion arises; the others, the constant habit of mind.

<sup>s</sup> *οἰκονομοί*, 'household servants,' not necessarily 'slaves,' *δοῦλοι*.

<sup>t</sup> *ἐνδύσασθε*, 'endure'; see 2 Tim. ii. 13.

<sup>u</sup> Not *εἰς* *εἰς*, or *καλῶς*, *καλῶς*, but *ἀντι* *ἀντι*.

<sup>v</sup> I think his mind goes beyond the servants to doing good generally as Christians.

<sup>w</sup> The Authorised Version in both cases has 'as' for 'you' in margin. The sense is not really different, and the reading very difficult to determine. But 'ye should follow' seems to decide for 'you' before 'a model'; while 'suffered for us' is the natural expression of the apostle's heart.

<sup>x</sup> The critics differ. The majority of moderns read 'suffered for you, leaving you.' So Tisch. 5th ed. So does M, but has by mistake *ἀντι* for *εἰς*. Tisch. 7th ed. *εἰς*, *εἰς*, with K L P 13 Val; 'for us, leaving you.' Alford, as T. R., *εἰς*, *εἰς*, 'you, you,' so M A B C 31 Am.

Syr-Pal, I suppose, 'us, us,' with Memph.

<sup>y</sup> A copy, as we say, to write after.

<sup>a</sup> *εἰς*, 'in the power of.' A B 13 Am omit *εἰς*. <sup>b</sup> I say 'conformed' because conformed is not passive in English, and expresses a state. The path in which they walk is the sense here. Conforming yourselves is too active and intentional.

<sup>c</sup> Or 'by precious blood, as of Christ, a lamb without blemish and without spot; or 'by [the] precious blood of Christ, as of a lamb without blemish and without spot.'

<sup>d</sup> T. R. has *ἀντι* for *ἀντι*, with K L P 31 Am; text M A B C 13 Am Syrr Memph. See note on Heb. i. 2.

<sup>e</sup> *ἀντι* *εἰς* A B Am; *ἀντι* *εἰς* M C K L 31 Syrr.

<sup>f</sup> Or 'so that your faith and hope are in God.'

<sup>g</sup> T. R. adds 'through [the] Spirit,' with K L P 31; M A B C 13 Am Syrr Memph omit.

<sup>h</sup> A B Am omit 'pure.' M C K L P 13 31 Syrr insert.

<sup>i</sup> T. R. reads 'abiding for ever,' adding *εἰς* *εἰς* *ἀἰῶνα*, with K L P Am; M A B C 13 Am Syrr omit.

<sup>j</sup> M C K L P 31 Am Memph have *εἰς*; A 13 Syrr omit, with LXX. M has *εἰς* for *εἰς*.



[when] reviled, reviled not again; [when] suffering, threatened not; but gave [himself] over into\* the hands of him who judges righteously; <sup>34</sup> who himself bore our sins in his body on the tree, in order that, being dead to\* sins, we may live to righteousness: by whose stripes\* ye have <sup>35</sup> been healed. For ye were going astray\* as sheep, but have now returned to the shepherd and overseer of your souls.

III. Likewise, wives, [be] subject\* to your own husbands, that, even if any are disobedient to the word, they may\* be gained without [the] word by the conversation of the wives, <sup>2</sup> having witnessed your pure conversation [carried out] in fear; whose adorning let it not be that outward one of tressing of hair, and wearing <sup>4</sup> gold, or putting on apparel; but the hidden man of the heart, in the incorruptible [ornament] of a meek and quiet spirit, which in the sight of God <sup>5</sup> is of great price. For thus also the holy women who have hoped\* in God heretofore adorned themselves, being subject to their own husbands; <sup>6</sup> as Sarah obeyed Abraham, calling him lord; whose children ye have become, doing\* good, and not fearing in any kind of consternation.

\* *παρέδωκεν* is to deliver up into the hands of another, 'give over into.' I think therefore the sense must be 'gave himself up to, suffered all, as accepting all from his hand; gave himself up to take whatever he sent who would in the end righteously judge. I do not see that *παρέδωκεν* has ever the sense of 'committing a wrong to another to vindicate,' as some would translate here. But it has of committing any one to the care of another. See Acts xiv, 26, xv, 40. Compare John xix, 30; and I doubt not this is the sense, though some would read '[them]' instead of '[himself].'

\* Or 'having done with,' but better as in text; it is *παρέδωκεν*.

\* Or 'bruise.' Though *μάρτυρες* is singular, I say 'stripes.' It is literally the marks left by scourging. 'Stripe' does not convey this. Other words are too familiar.

\* 'Going astray as sheep,' with M A B; T. B., as 'straying sheep,' with C K L P 13 31.

\* Not the same as chap. ii, 13. There aorist, a particular act: here present participle, an habitual state; following on chap. ii, 18.

\* Many read 'they shall be,' but *e* is so often put for *u* in the old copies that I have changed

\* [Ye] husbands likewise, dwell with [them] according to knowledge, as with a weaker, [even] the female, vessel, giving [them] honour, as also fellow-heirs of [the] grace of life, that your prayers be not hindered.<sup>1</sup>

\* Finally, [be] all of one mind, sympathizing, full of brotherly love, tender hearted, humble minded;<sup>2</sup> not rendering evil for evil, or railing for railing; but on the contrary, blessing [others], because\* ye have been called to this, that ye should inherit blessing.

For he that will love life and see good days, let him cease his tongue to cease from evil and his lips that they speak no guile. And<sup>1</sup> let him avoid evil, and do good; let him seek peace and pursue it; because [the<sup>2</sup>] eyes of [the] Lord [are] on [the] righteous, and his ears towards their supplications; but [the] face of [the] Lord [is] against them that do evil. And who shall injure you if ye have become imitators of that which [is] good?<sup>2</sup> But if also ye should suffer for righteousness sake, blessed [are ye]; but be not afraid of their fear, neither be troubled; but sanctify [the] Lord the Christ\* in your hearts, and<sup>3</sup> [be] always prepared to [give] an answer [to] every one that asks you to give an account of\* the

nothing. It has *e*, not *u*. The change may have been made to render the structure of the phrase easier. The weight of MS testimony is clearly in favour of 'shall' or 'will,' as M A B C K L P 13 31; — *u* many cursives Am.

\* 'Have hoped' is present, characterising the woman.

\* That is, supposing, assuming they did.

\* *ἐνδοξασθε*, with M A B P. See note on Gal. v, 7. T. R. has *ἐκδοξασθε*, with (C) K L 13 31.

\* T. R. reads for 'humble-minded,' 'friendly' or 'courteous,' with K P 31 and some others; text M A B C 13 Am Syrr Memph.

\* T. R. reads 'knowing that ye,' that is, adds *οἶστε*, with L P 31; text M A B C K 13 Am Syrr Memph.

\* T. R. omits 'And,' with M K L P 13 and others (Am) Memph; A B C 31 insert.

\* T. R. has 'the' in text with C<sup>2</sup> and many cursives. Compare for the anarthrous form, chap. i, 5 and Jas. i, 30.

\* Or 'of the good one,' 'him that is good.'

\* T. R. reads 'the Lord God,' with K L P 31; text M A B C 13 Am Syrr Memph.

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hope that [is] in you, but\* with meekness and fear; having a good conscience, that [as to that] in which\* they speak\* against you as evildoers, they may be ashamed who calumniate your good conversation in Christ.

For [it is] better, if the will of God should will it,\* to suffer [as] well-doers than [as] evildoers; for Christ indeed has once suffered for sins, [the] just for [the] unjust,\* that he might bring us to God; being put to death in flesh, <sup>15</sup> but made alive in [the\*] Spirit, in which also going he preached to the spirits [which are] in prison, heretofore disobedient,\* when\* the long-

course of the flood, it would have been, I think, *res. d. d. d.* But the apostle's mind does not turn to the flood, but to the water as an instrument. Water was ruin and death, and they were saved through it.

IV. Christ, then, having suffered for us\* in [the] flesh, do ye also arm yourselves with the same mind; for\* he that has suffered in\* [the] flesh has

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course of the flood, it would have been, I think, *res. d. d. d.* But the apostle's mind does not turn to the flood, but to the water as an instrument. Water was ruin and death, and they were saved through it.

IV. Christ, then, having suffered for us\* in [the] flesh, do ye also arm yourselves with the same mind; for\* he that has suffered in\* [the] flesh has

hope that [is] in you, but\* with meekness and fear; having a good conscience, that [as to that] in which\* they speak\* against you as evildoers, they may be ashamed who calumniate your good conversation in Christ.

For [it is] better, if the will of God should will it,\* to suffer [as] well-doers than [as] evildoers; for Christ indeed has once suffered for sins, [the] just for [the] unjust,\* that he might bring us to God; being put to death in flesh, <sup>15</sup> but made alive in [the\*] Spirit, in which also going he preached to the spirits [which are] in prison, heretofore disobedient,\* when\* the long-



## SECOND EPISTLE OF

## PETER.

I. Simon Peter, bondman and apostle of Jesus Christ, to them that have received like precious faith with us through [the] righteousness of our God and Saviour Jesus Christ: Grace and peace be multiplied to you in [the] knowledge of God and of Jesus our Lord. As his divine power has given to us all things which relate to life and godliness, through the knowledge of him that has called us by his glory and virtue, through which he has given to us the greatest and precious promises, that through these ye may become partakers of [the] divine nature, having escaped the corruption that is in the world through lust.

But for this very reason also, using therewith all diligence, in your faith have also virtue, in virtue knowledge, in knowledge temperance, in temperance endurance, in endurance godliness, in godliness brotherly love, in brotherly love: for these things existing and abounding in you make [you] to be neither idle nor unfruitful as regards the knowledge of our Lord Jesus Christ; for he with whom these things are not present is blind, shortsighted, and has forgotten the purging of his former sins.

Wherefore the rather, brethren, use diligence to make your calling and election sure, for doing these things ye will never fall; for thus shall the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ be richly furnished unto you.

Wherefore I will be careful to put you always in mind of these things, although knowing [them] and established in the present truth. But I account it right, as long as I am in this tabernacle, to stir you up by putting [you] in remembrance, knowing that the putting off of my tabernacle is speedily [to take place], as also our Lord Jesus Christ has manifested to me; but I will use diligence, that after my departure ye should have also, at any time, [in your power] to call to mind these things.

For we have not made known to you the power and coming of our Lord Jesus Christ, following cleverly imagined fables, but having been eye-witnesses of his majesty. For he received from God [the] Father honour and glory, such a voice being uttered to him by the excellent glory: This is my beloved Son, in whom I have found my delight; and this voice we heard uttered from heaven,

being with him on the holy mountain.

And we have the prophetic word made surer, to which ye do well taking heed (as to a lamp shining in an obscure place) until [the] day dawn and [the] morning star arise in your hearts; knowing this first, that [the] scope of [no] prophecy of scripture is had from its own particular interpretation, for prophecy was not ever uttered by [the] will of man, but holy men of God spake under the power of [the] Holy Ghost.

II. But there were false prophets also among the people, as there shall be also among you false teachers, who shall bring in by the bye destructive heresies, and deny the master that bought them, bringing upon themselves swift destruction; and many shall follow their dissolute ways, through whom the way of the truth shall be blasphemed. And through covetousness, with well-turned words, will they make merchandises of you; for whom judgment of old is not idle, and their destruction slumbers not.

For if God spared not [the] angels who had sinned, but having cast them down to the deepest pit of gloom has delivered them to chains of darkness [to be] kept for judgment; and spared not [the] old world, but preserved Noah, [the] eighth, a

preacher of righteousness, having brought in [the] flood upon [the] world of [the] ungodly; and having reduced [the] cities of Sodom and Gomorrah to ashes, condemned [them] with an overthrow, setting [them] as an example to those that should [afterwards] live an ungodly life; and saved righteous Lot, distressed with the abandoned conversation of the godless, for the righteous man through seeing and hearing, dwelling among them, tormented [his] righteous soul day after day with [their] lawless works, [the] Lord knows [how] to deliver the godly out of trial, and to keep [the] unjust to [the] day of judgment [to be] punished; and specially those who walk after the flesh in [the] lust of uncleanness, and despise lordship. Bold [are they], self-willed; they do not fear speaking injuriously of dignities; when angels, who are greater in might and power, do not bring against them, before the Lord, an injurious charge. But these, as natural animals without reason, made to be caught and destroyed, speaking injuriously in things they are ignorant of, shall also perish in their own corruption, receiving [the] reward of unrighteousness; accounting ephemeral indulgence pleasure; spots and blemishes, rioting in their own

\* *Idem testificans ubi vivens*, 'is not explained by its own meaning' as a human sentence. It must be understood by and according to the Spirit that uttered it. The 'prophecy' is, I take it, the sense of the prophecy, the thing meant by it. Now this is not gathered by a human interpretation of an isolated passage which has its own meaning and its own solution, as if a man uttered it; for it is a part of God's mind, uttered as holy men were moved by the Holy Ghost to utter it. In the 'prophecy of scripture' the apostle has in mind the thing prophesied, without having the idea of the passage. Hence I have ventured to say 'the scope of [no] prophecy.' One might almost say 'no prophecy explains itself.'

\* Or 'heretofore, word.'

\* T. R. reads 'the holy men,' with many cursives; A. B. C. K. L. P. 13 31 omitt. O adds *and before* *and*, rendering 'spoke from God' or 'holy men from God.' B. P. have *and*, 'from,' instead of *from*, 'holy.'

\* *ἀπολαύοντες*, 'borne by,' see Acts ii. 3, and note

shots, ver. 18.

\* *ἀνθρώπων*, 'being such as.'

\* Literally 'not denying'; see note \* above. It refers to the false teachers, not the heretics.

\* T. R. reads 'destructive,' with a few cursives and Memph.

\* Or 'false,' *κακούς*.

\* Some read 'eyes' or 'dens of darkness,' *ὀφθαλμοὶ* for *καρμύνες*. K. L. (P.) 13 31 Syrr Memph have *καρμύνες*; A. B. C. have *καρμύνες*.

\* That is, 'one of eight.'

\* Literally 'lighten.'

\* Though *ὅθεν* signifies 'where' it is represented by 'when' in English. 'Whereas' is sure ground of inference or expression of contrast inferentially used. 'When' gives the sense more nearly than 'where' or 'whereas.' 'When' means 'in the case in which.'

\* Or 'to be captured and perish.'

\* T. R., with K. L. P. Memph, reads 'shall utter by,' *καὶ ἀποφασίσαντες* for *καὶ ἀποφασίσαντες* which is in text, with A. B. C. P. Am.

\* Or 'by day,' in contrast with 'they that be

\* *ἐπιγινώσκοντες*, 'full knowledge.'

\* Many read 'by [his] own glory.' Am., with A. C. P. 13 Am Memph; text B. K. L. 31 and others (Syrr).

\* Or 'have been given.'

\* A. B. have the article. T. R. omits it, with C. K. (L.) P. 13 31.

\* *ἐκτενέστερον*, 'bringing in besides,' or 'along with,' by the side of the other.

\* *ἐκτενέστερον*, literally 'supply,' 'furnish besides.' It is the aorist.

\* There is a *καὶ* between these words, repeated consequently six times, but it answers more to the sense in English to leave it out altogether than say 'and.' But does not do. It is not only that but.

\* *ἐπιγινώσκοντες*, 'full knowledge,' or 'personal recognition of.'

\* Or 'use diligence,' 'take care it shall be so,'

with A. B. C. P. Am Memph. T. R. reads 'I will not neglect,' with K. L. 31 Syrr.

\* Or, perhaps, 'I will endeavour that after my decease ye should also at every time have.'

\* *ἀσπείρων*, not *ἀσπείρων*, 'admitted into immediate vision of the glory,' a word used for full initiation into the mysteries.

\* Literally 'for having received.' This may in some be connected with verse 18, but hardly grammatically; or taken abstractedly with verse 16, as I suppose the English did, 'eye-witnesses of his majesty, for he is one who has received.' On the whole, I have given it the latter sense, putting the literal translation here in the note. Compare chap. ii. 1, where with *καὶ* we have a participle similarly used.

\* Or 'brought,' or 'borne to him,' *ἀνεβήκειν*, passive aorist participle of *ἀνέβη*. Compare *ἀνέβη* Acts ii. 3.







<sup>4</sup> and with his Son Jesus Christ. And these things write ye to you that your joy may be full.

<sup>5</sup> And this is the message which we have heard from him, and declare to you, that God is light, and in him is no darkness at all.

<sup>6</sup> If we say that we have fellowship with him, and walk in darkness, we lie, and do not practise the truth.

<sup>7</sup> But if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanses us from all sin.

<sup>8</sup> If we say that we have no sin, we deceive ourselves, and the truth is not in us.

<sup>9</sup> If we confess our sins, he is faithful and righteous to forgive us [our] sins, and cleanse us from all unrighteousness.

<sup>10</sup> If we say that we have not sinned, we make him a liar, and his word is not in us.

II. My children, these things I write to you in order that ye may not sin; and if any one sin, we have a patron with the Father, Jesus Christ [the] righteous; and he is the propitiation for our sins; but not for ours alone, but also for the whole world.

<sup>1</sup> And hereby we know that we

know him, if we keep his commandments. He that says, I know him, and does not keep his commandments, is a liar, and the truth is not in him; but whoever keeps his word, in him verily the love of God is perfected. Hereby we know that we are in him. He that says he abides in him ought, even as he walked, himself also [so] to walk.

<sup>2</sup> Beloved, I write no new commandment to you, but an old commandment, which ye have had from the beginning. The old commandment is the word which ye heard.

<sup>3</sup> Again, I write a new commandment to you, which thing is true in him and in you, because the darkness is passing and the true light already shines. He who says he is in the light, and hates his brother, is in the darkness until now. He that loves his brother abides in light, and there is no occasion of stumbling in him.

<sup>4</sup> But he that hates his brother is in the darkness, and walks in the darkness, and knows not where he goes, because the darkness has blinded his eyes.

<sup>5</sup> I write to you, children, because [your] sins are forgiven you for his name's sake.

<sup>6</sup> I write to you, fathers, because ye

with K L 31 and cursives; text A B C P 13 Am Syrr Memph.

<sup>7</sup> Or 'ye had.'

<sup>8</sup> T. E. adds 'from the beginning,' with K L 31 and others; A B C P 13 Am Syrr Memph omit.

<sup>9</sup> The darkness. Though a little harsh in these cases in English, 'the' ought to be retained, because it is not simply a state—a man being in darkness; but a specific darkness, the ignorance and non-revelation of God is spoken of; only it is abstract, and so, absolute; though it is true that darkness is more negative than light.

The darkness is the natural condition of sinful man without God, who is light; the creature without God. Hence in the gospel 'the light shined in darkness, and the darkness comprehended it not.'

<sup>10</sup> The true light shines. That is absolute; it shines, whether seen or not. But though some had received the light, he could not say the darkness was all gone, for it was not, but only with some who were some time darkness, but now light in the Lord. Thus it was not as in the gospel, when Christ was upon earth; for then the darkness comprehended not the light shining in darkness. It was putting the light out.

<sup>1</sup> M B L 31 Am read 'our.'

<sup>2</sup> T. E. has *ἐπαγγελία*, lit. 'promise,' with C P 13 31 Memph.

<sup>3</sup> In all these cases the verb is in the subjunctive, and puts the case of so doing. I should have translated them 'if we should say,' &c., but that it is the case in verse 9 also, where it cannot be done.

<sup>4</sup> Some omit 'Christ' here, with M B C P Syrr; text A K L 13 31 Am Memph.

<sup>5</sup> Or 'every.'

<sup>6</sup> *παράκλητος*, the same word translated 'comforter' John xiv. &c. Christ manifests all our affairs for us above; the Holy Spirit below. There is no word satisfactory to embrace both passages in English. I use 'patron' in the sense rather of the Roman patron, who maintained the interests of his clients in every way. So Christ on high; the Spirit here for us.

<sup>7</sup> *ἐπισκευή*, perfect; 'have come to know him, and continue so to do,' and so in verse 8.

<sup>8</sup> Again a subjunctive; see chap. i. 6. In English we might say 'shall keep' here.

<sup>9</sup> A B Am omit 'so.' M C K P 13 31 Memph have it.

<sup>10</sup> T. E. reads 'brethren,' instead of 'beloved,'

have known him [that is] from the beginning. I write to you, young men, because ye have overcome the wicked [one]. I write to you, little children, because ye have known the Father.

<sup>14</sup> I have written to you, fathers, because ye have known him [that is] from the beginning.

I have written to you, young men, because ye are strong, and the word of God abides in you, and ye have overcome the wicked [one]. Love not the world, nor the things in the world. If any one love the world, the love of the Father is not in him; because all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world is passing, and its lust, but he that does the will of God abides for eternity.

<sup>17</sup> Little children, it is [the] last hour, and, according as ye have heard that 'antichrist comes, even now there have come many antichrists; whence

As long as He was in the world, He was the light of the world. Now it was not so: there was a passing away of the darkness.

<sup>1</sup> *ἐπισκευή*, *ἐπισκευή*, &c., perfect: the state produced continues.

<sup>2</sup> M B C L P 13 read 'I have written' here, but I am satisfied it is meddling with the text, through not seeing that 'little children' comes in verse 13. *ἡλικία* and *νεανία* are not the same. My reader is made aware of the fact. But I do not change the received text, supported here by K L.

<sup>3</sup> John uses *ἐγώ* continually in the sense of 'time,' as John v. 26, and elsewhere. But I would not change the word, and thus any peculiarity of style. *ἄρα* is properly a given point of time. With John it is constantly a period characterised by one thing, and hence looked at as only one time. As we say 'the hour of Napoleon's greatness.'

<sup>4</sup> T. E. reads 'tho,' with A K L 13 31 and most others; M B C omit.

<sup>5</sup> There have come, *ἐγενήθησαν*; not the same word as 'comes.' But 'have been' would rather imply that they were passed, which *ἐγενήθησαν* does not. 'There are' does not give the idea of their coming on the stage. *ἦσαν* is what did not exist before, but began or became; *γενήθησαν*, not so. 'There have come' I believe nearest the sense. I add the note on account of 'comes,' before. The sense of *ἦσαν* hinders the necessity of holding the perfect here to express necessarily continued action; but the perfect excludes the idea that they are supposed to be passed away.

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<sup>10</sup> T. E. reads 'tho,' with A K L 13 31 and most others; M B C omit.

<sup>11</sup> The use of personal pronouns, which is usu-

we know that it is [the] last hour.

<sup>12</sup> They went out from among us, but they were not of us; for if they had been of us, they would have surely remained with us, but that they might be made manifest that none are of us. And ye have [the] unction from the holy [one], and ye know all things.

<sup>13</sup> I have not written to you because ye do not know the truth, but because ye know it, and that no lie is of the truth. Who is the liar but he who denies that Jesus is the Christ? He is the antichrist who denies the Father and the Son. Whoever denies the Son has not the Father either; he who confesses the Son has the Father also. As for you, let that which ye have heard from the beginning abide in you: if what ye have heard from the beginning abides in you, ye also shall abide in the Son and in the Father. And this is the promise which he has promised us, life eternal. These things have I written to you concerning those who lead you astray: and yourselves, the

<sup>14</sup> I have, with some hesitation, so translated it, though I know of no one who agrees with this but the unpleasant associate Socinus. But I think that, in general, with way in the singular, the distinguishing form of the sentence, where 'none' is the sense, is, that *οὐ* is used with the verb: *οὐκ ἔστιν αὐτῷ*, 'no flesh is, so *οὐκ ἔστιν* would be 'not all flesh.' But in *οὐκ ἔστιν αὐτῷ*, *οὐκ ἔστιν* has its own force. All flesh is in view, and the fact is denied of all flesh actually and absolutely, or all comprised in the term. Hence no flesh is to be the thing or in the main spoken of. In Matt. xxiv. 22, *οὐκ ἔστιν αὐτῷ*, it is said of all flesh that 'it would not be saved,' that is, none would. Compare Rom. ii. 20. The negative with the noun contradicts the universality; with the verb, contradicts about the universality the thing stated in the sentence. This last is the case here. The negative is joined to the verb. Further, if we do not so translate it, it should be, not 'they are not all of us,' (that would imply that some of the antichrists were,) but that 'all are not of us,' that is, of those who might be with them. See, too, verse 21, and chapter iii. 6, &c.; Luke i. 37; Gal. ii. 15.

<sup>15</sup> See, but 'every one' would give a false sense in English, and 'none' does not do with 'either.'

<sup>16</sup> T. E. omits 'he who confesses the Son has the Father also,' with K L 31 and others; M B C P 13 Am Syrr Memph insert.

<sup>17</sup> T. E. adds 'therefore,' with K L 31 and others; M B C P 13 Am Syrr omit.

<sup>18</sup> The use of personal pronouns, which is usu-





<sup>13</sup> No one has seen God at any time: if we love one another, God abides in us, and his love is perfected in us.<sup>a</sup> Hereby we know that we abide in him and he in us, that he has given to us of his Spirit. And we have seen, and testify, that the Father has sent the Son [as] Saviour of the world.

<sup>14</sup> Whosoever shall confess that Jesus is the Son of God, God abides in him, and he in God. And we have known and have believed the love which God has to us.<sup>b</sup> God is love, and he that abides in love abides in God, and God in him. Herein has love been perfected with us that we may have boldness in the day of judgment; that even as he is, we also are in this world. There is no fear in love, but perfect love casts out fear; for fear has torment, and he that fears has not been made perfect in love. We love<sup>c</sup> because he has first loved us.

<sup>15</sup> If any one say, I love God, and hate his brother, he is a liar: for he that loves not his brother whom he has seen, how can he love God whom he has not seen? And this commandment have we from him, That he that loves God love also his brother. (V.) Every one that believes that Jesus is the Christ is begotten<sup>d</sup> of God; and everyone that loves him that has begotten loves also him that is begotten<sup>e</sup> of him. Hereby know we that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep<sup>f</sup> his commandments; and his command-

ments are not grievous. For all that has been begotten<sup>g</sup> of God gets the victory over the world; and this is the victory which has gotten the victory over the world, our faith. Who is he that gets the victory over the world, but he that believes that Jesus is the Son of God?

<sup>16</sup> This is he that came by water and blood, Jesus [the<sup>h</sup>] Christ; not by water only, but by water and blood. And it is the Spirit that bears witness, for the Spirit is the<sup>i</sup> truth. For they that bear witness are three:<sup>j</sup> the Spirit, and the water, and the blood; and the three agree<sup>k</sup> in one. If we receive the witness of men, the witness of God is greater. For this is the witness of God [which<sup>l</sup>] he has witnessed concerning his Son. He that believes on the Son of God has the witness in himself; he that does not believe God has made him a liar, because he has not believed in the witness which God has witnessed concerning his Son. And this is the witness, that God has given to us eternal life; and this life is in his Son. He that has the Son has life: he that has not the Son of God has not life.

<sup>17</sup> These things have I written to you<sup>m</sup> that ye may know<sup>n</sup> that ye have eternal life who believe<sup>o</sup> on the name of the Son of God.

<sup>18</sup> And this is the boldness which we have towards him, that if we ask him anything according to his will he hears us. And if we know that he hears us, whatsoever we ask, we

know that we have the petitions which we have asked of him.

<sup>19</sup> If any one see his brother sinning a sin not unto death, he shall ask, and he shall give him life, for those that do not sin unto death. There is a sin to death: I do not say of that that he should make a request.

<sup>20</sup> Every unrighteousness is sin; and there is a sin not to death. We know that every one<sup>p</sup> begotten of God does not sin, but he that has been be-

gotten of God keeps himself, and the wicked one does not touch him. We know that we are of God, and the whole<sup>q</sup> world lies in the wicked<sup>r</sup> [one]. And we know that the Son of God has come, and has given us an understanding that we should know him that [is] true; and we are in him that [is] true, in his Son Jesus Christ. He is the true God and<sup>s</sup> eternal life.

<sup>21</sup> Children, keep yourselves from idols.<sup>t</sup>

that ye have eternal life<sup>u</sup> is a parenthesis: 'I have written to you (...) who.' Text as A 13 and others Am Memph.

<sup>a</sup> See note to II. 6. <sup>b</sup> See note to Heb. ix. 1.

<sup>c</sup> Or 'in wickedness.' But elsewhere in this epistle the word, which may mean both, is used

for 'the wicked one.'

<sup>d</sup> T. R., with a few cursives, adds the article before *God* *monos*; <sup>e</sup> A B 13 omit it; K puts it after *God*; L P 31 before and after.

<sup>f</sup> T. R. adds 'Amen,' with K L P 31; <sup>g</sup> A B 13 Am Syr Memph omit.

## SECOND EPISTLE OF

## JOHN.

<sup>1</sup> The elder to [the] elect lady and her children, whom I love in<sup>a</sup> truth, and not I only but also all who have known the truth, for the truth's sake which abides in us and shall be with us to eternity. Grace shall be with you,<sup>b</sup> mercy, peace from God [the] Father, and from [the] Lord<sup>c</sup> Jesus Christ, the Son of the Father, in truth and love.

<sup>2</sup> I rejoiced greatly that I have found of thy children walking in truth, as we have received commandment from the Father. And now I beseech thee, lady, not as writing to thee a new commandment, but that which we

have had from [the] beginning, that<sup>d</sup> we should love one another. And this is love, that we should walk according to his commandments. This is the commandment, according as ye have heard from the beginning, that ye might walk in it. For many deceivers have gone out<sup>e</sup> into the world, they who do not confess Jesus Christ coming in flesh—this is the deceiver and the antichrist. See to yourselves, that we<sup>f</sup> may not lose what we<sup>g</sup> have wrought, but may receive full wages.<sup>h</sup> Whosoever<sup>i</sup> goes forward<sup>j</sup> and abides not in the doctrine of the Christ has not God. He

<sup>a</sup> I have not added 'the,' as in the Authorized Version, because it is not in the Greek, and I do not think the force of it was meant to be there. It is not 'truly love,' though, as the apostle teaches us here, there can be no truly loving but in the truth. It is the character of the love; it was love in truth. (See ver. 4.)

<sup>b</sup> Many read 'us' for 'you,' with <sup>c</sup> B L P 13 Am; text K 31 Memph.

<sup>d</sup> Many omit 'the Lord,' but <sup>e</sup> A and F have it, with K L 13 31 Memph; A B Am omit.

<sup>f</sup> In spite of commentators, from the constant use of *we* in John and its connexion with *Jesus*, I think that the apostle passes innocently from his own personal beseeching into Christ's commandment 'that.'

<sup>g</sup> T. R. reads 'entered,' with K L P 13 31; text <sup>h</sup> A B Am Syr Rodand-Hel.

<sup>i</sup> Many read 'ye' in both places, with <sup>j</sup> A (B) 13 Am Syr Memph. I believe it changed, and T. R. right, with K L P 31 and others. B has 'we have wrought,' but 'lose' and 'receive' in second person. The text has been tampered with here, from not being understood, and according to false doctrine.

<sup>k</sup> *parousia*, in connexion with *εισαγγελιστης*, in the sense of 'recompense' or 'wages of work.'

<sup>l</sup> See I John ii. 18.

<sup>m</sup> T. R. reads 'transgressors,' with K L P 13 31 Am Rodand-Hel; text <sup>n</sup> A B Am Memph. This is what is called development; he does not abide in what was from the beginning.

<sup>a</sup> *de quibus*, 'of which we are the objects,' but it is more than 'towards.'

<sup>b</sup> T. R., with K L 31 and most others Syr Memph, adds 'him.' Am *adulantes inuicem*; A B omit; <sup>c</sup> 13 have *deus*.

<sup>d</sup> Or 'is born,' as <sup>e</sup> B 9; and so ver. 18.

<sup>f</sup> *recipere*, 'keep,' with <sup>g</sup> K L and others, *recipere*, 'do,' with B and others Syr versions <sup>h</sup> Am.

<sup>i</sup> Most omit the article before 'Christ.'

<sup>j</sup> Or 'truth'; but the proposition is reciprocal. And 'truth' amounts only to true; whereas 'the truth' is the whole thing itself.

<sup>k</sup> To avoid any mistake, I add, in a note, what I have omitted in the text as having, as is well known, no real manuscript authority. (In heaven, the Father, the Word, and the Holy Ghost: and

these three are one. And there are three that bear witness in earth,) and inserted by some here without adequate warrant.

<sup>l</sup> *de quo deus*, 'are to one point or purpose'—to one thing in their testimony. It is more than sense.

<sup>m</sup> K L 31 read 'which,' <sup>n</sup> <sup>o</sup> A B 13 Am Memph <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup>

<sup>t</sup> T. R. adds after 'you,' 'who believe on the name of the Son of God,' with K L P 31; <sup>u</sup> A B 13 Am Syr Memph omit.

<sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> 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<sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>



that abides in the doctrine,<sup>2</sup> he has both the Father and the Son. If any one come to you and bring not this doctrine, do not receive him into [the] house, and greet him not; for he who greets him partakes in his wicked works.

<sup>1</sup> T. R. adds 'of the Christ,' with K L P 31 Memph; <sup>2</sup> A B 13 Am omit.  
<sup>3</sup> A 13 Am Memph read 'for I hope.'  
<sup>4</sup> *quiescent*, with A B 13; *debe*, K L P 31.

### THIRD EPISTLE OF JOHN.

<sup>1</sup> The elder to the beloved Gains, whom I love in<sup>2</sup> truth.  
<sup>2</sup> Beloved, I desire that in<sup>3</sup> all things thou shouldst prosper and be in health, even as thy soul prospers.  
<sup>3</sup> For I rejoiced exceedingly when [the] brethren came and bore testimony to thy [holding fast the] truth,<sup>4</sup> even as thou walkest in truth. I have no greater joy than these things that I hear of my children walking in the<sup>5</sup> truth. Beloved, thou dost faithfully [in] whatever thou mayest<sup>6</sup> have wrought towards the brethren and that strangers,<sup>7</sup> (who have witnessed of thy love before [the] assembly,) in setting forward whom on their journey worthily of God, thou wilt do well; for for the name<sup>8</sup> have they gone forth, taking nothing of those of the nations.<sup>9</sup> We therefore ought to receive such, that we may be fellow-workers with the truth. I wrote something<sup>10</sup> to the assembly; but

<sup>1</sup> See 2 John I. note.  
<sup>2</sup> Some translate 'above all things,' referring to Hon. II. A. 287.  
<sup>3</sup> Literally 'to thy truth.'  
<sup>4</sup> T. R., with K L P 13 31, reads 'in truth'; 'in the truth' A B C.  
<sup>5</sup> T. R. reads 'and towards strangers,' with K L P 13 31; text <sup>6</sup> A B C Am Syrr-Bodl-and-Hel Memph.  
<sup>7</sup> T. R. reads 'his name,' with some cursives Vulg Syrr-Bodl-and-Hel.

<sup>11</sup> Having many things to write to you, I would not with paper and ink; but hope<sup>12</sup> to come<sup>13</sup> to you, and to speak mouth to mouth, that our<sup>14</sup> joy may be full.  
<sup>15</sup> The children of thine elect sister greet thee.<sup>16</sup>

<sup>11</sup> Many read 'your,' with A B 13 Am Memph; text <sup>12</sup> K L P 31 Syrr-Bodl-and-Hel.  
<sup>13</sup> T. R. adds 'Amen,' with K L 31 Syrr-Bodl-and-Hel; <sup>14</sup> A B 13 Am Memph omit.

Diotrephes, who loves to have the first place among them, receives us not. For this reason, if I come, I will bring to remembrance his works which he does, babbling against us with wicked words; and not content with these, neither does he himself receive the brethren; and those who would he prevents, and casts [them] out of the assembly. Beloved, do not imitate what is evil, but what is good. He that does good is of God. He that does evil has not seen God. Demetrius has witness borne to him by all, and by the truth itself; and we also bear witness, and thou knowest<sup>17</sup> that our witness is true.  
<sup>18</sup> I had many things to write to thee,<sup>19</sup> but I will not<sup>20</sup> with ink and pen write to thee; but I hope soon to see thee, and we will speak mouth to mouth. Peace [be] to thee. The friends greet thee. Greet the friends by name.

<sup>11</sup> *debe*, with A B C 15 Memph, not *debe*, with T. R., with K L P 31.  
<sup>12</sup> T. R. omits 'something,' with K L P 13 31 Am Syrr-Bodl-and-Hel; <sup>13</sup> A B C Memph insert.  
<sup>14</sup> T. R. adds *de*, 'But,' with L 31 Memph; <sup>15</sup> A B C K P 13 Am omit.  
<sup>16</sup> T. R. reads 'ye know,' with K L P 13 31 Syrr-Bodl-and-Hel; text <sup>17</sup> A B C Am Memph.  
<sup>18</sup> T. R. omits 'to thee,' with K L P 13; <sup>19</sup> *quiescent*, with A B C 31 Am Syrr-Bodl-and-Hel Memph.  
<sup>20</sup> *no* *debe*, 'am not minded.'

### EPISTLE OF JUDE.

<sup>1</sup> Jude, bondman of Jesus Christ, and brother of James, to the called ones<sup>2</sup> beloved<sup>3</sup> in God [the] Father and preserved in<sup>4</sup> Jesus Christ: Mercy to you, and peace, and love be multiplied.<sup>5</sup>  
<sup>6</sup> Beloved, using all diligence to write to you of our<sup>7</sup> common salvation, I have been obliged to write to you exhorting [you] to contend earnestly for the faith once delivered to the saints. For certain men have got in unnoticed, they who of old were marked out beforehand to this sentence,<sup>8</sup> ungodly [persons], turning the grace of our God into dissoluteness, and denying our only Master<sup>9</sup> and Lord Jesus Christ.<sup>10</sup>  
<sup>11</sup> But I would put you in remembrance, you who once knew all things, that the Lord, having saved a people out of [the] land of Egypt, in the second place destroyed those who had not believed. And angels who had not kept their own original state, but had abandoned their own dwelling, he keeps<sup>12</sup> in eternal chains under gloomy darkness, to [the] judgment of [the] great day; as Sodom and

Gomorra, and the cities around them, committing greedily fornication, in like manner with them, and going after other flesh, lie there as an example, undergoing the judgment of eternal fire. Yet in like manner these dreamers also defile [the] flesh, and despise lordship, and speak railingly against dignities.  
<sup>13</sup> But Michael the archangel, when disputing with the devil he reasoned about the body of Moses, did not dare to bring a railing judgment against [him], but said, [The] Lord rebuke thee. But these, whatever things they know not, they speak railingly against; but what even, as the irrational animals, they understand by mere nature, in these things they corrupt themselves.<sup>14</sup> Woe to them! because they have gone in the way of Cain, and given themselves up to the error of Balaam for reward, and perished in the gainsaying of Core.  
<sup>15</sup> These are spots<sup>16</sup> in your love-feasts, feasting together [with you] without fear, pasturing themselves; clouds without water, carried along<sup>17</sup> by [the] winds; autumnal<sup>18</sup> trees, with-

<sup>1</sup> The arguments against this construction seem to me purely doctrinal and without any force. It is *debe* . . . *debe*, the intermediate words being a description of the vice.  
<sup>2</sup> T. R. reads 'sanctified,' with K L P 31; text <sup>3</sup> A B Am Syrr-Bodl-and-Hel Memph.  
<sup>4</sup> Or possibly 'by.'  
<sup>5</sup> 'Be multiplied' is the aorist; that is, not merely a wish for the future, but that such may be their state.  
<sup>6</sup> T. R. reads 'the,' with K L P Memph; text <sup>7</sup> A B C Syrr-Bodl-and-Hel.  
<sup>8</sup> Not the act of condemnation, but the subject-matter or charge on and for which they are condemned, *quiescent*. See note to 1 Cor. XI, 29, *apocryphal*, signifies to appoint by notice beforehand, to fix by proclamation. The article is here; *de* *de*. They are the same ones who of old were so noticed and marked out.  
<sup>9</sup> T. R. reads *debe*, God, after *debe*, with K L P 31 Syrr; <sup>10</sup> A B C 13 Am Memph omit.  
<sup>11</sup> Or 'denying the only Master and our Lord Jesus Christ.'

<sup>12</sup> T. R. reads 'this,' with K L 31 and others; <sup>13</sup> A B C 13 Am Memph have 'all things.' *debe* <sup>14</sup> K L 31; A B C 13 31 have *debe* *debe*. <sup>15</sup> *debe* has *quiescent*, and *debe* before *debe*.  
<sup>16</sup> *debe* is the perfect; but 'has kept till' or 'to,' is not English; 'kept till' supposes it over. I have therefore put the present, the perfect signifying the continuance of what had begun in the past.  
<sup>17</sup> Or 'destroy themselves,' 'perish.' Compare note to 1 Cor. III, 17.  
<sup>18</sup> See Palm and Root. Schleiermacher also quotes Hesiychius as explaining it with *quiescent*. Its ordinary use is 'a rock,' especially 'a rock by the sea,' as one where the sea broke. But Hesiychius gives it also and Schleiermacher as a sunken rock with the sea over it. So Schleiermacher takes it, and it may be so used here. He quotes Polybius and Plutarch.  
<sup>19</sup> T. R. reads 'about,' with Am Memph and some cursives; text <sup>20</sup> A B C K L 13.  
<sup>21</sup> Some take it for trees whose fruit withers as in autumn.



